



Clarion

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Preaching to the Glory of God

The all-comprehensive aim of preaching is the glory of God. Anything else we would list as a purpose of preaching cannot stand beside, but has to be subject to, the glory of God as *the* aim of preaching.

We could, for instance, speak of the gathering of the elect, of the bringing to Christ those whom the Father has given to Jesus Christ, as an aim of preaching. However, by saying this we have not exhausted the aim of preaching. By this we have only mentioned a very important aspect of the purpose of preaching. We may even say that the gathering of the elect to God and His Christ is the first aspect of the aim of preaching. It takes priority over any other aspect we might name. Still, by it we have not said everything. Preaching aims at more than gathering the elect, for God is glorified by more than that. The glory of God shines also in the other aspect of preaching. That other aspect is the hardening of the reprobate and making them inexcusable before God. Preaching aims at both these aspects. Therefore we must speak of the aim of preaching as the glory of God, which comprehends both aspects.

What is preaching?

For what is preaching? The apostle Paul speaks of this in various places of Scripture. He does not want to know anything among the Corinthians but "Jesus Christ, and Him crucified" (I Cor. 2:2). He and his fellow-apostles are "Ambassadors for Christ, as though God were entreating through us; we beg you, on behalf of Christ, be reconciled to God" (II Cor. 5:20). He continues this with the words, "Now is 'the acceptable time', behold, now 'is the day of salvation'." These are words similar to the ones our Lord Jesus Christ spoke to the people of Nazareth. He spoke to them that the prophecy of Isaiah was fulfilled in Him:

"The Spirit of the Lord is upon Me,
Because He anointed Me to preach the gospel to the poor.

He has sent Me to proclaim release to the captives,
And recovery of sight to the blind,
To set free those who are down-trodden.
To proclaim the favorable year of the Lord." (Luke 4:18, 19).

Here we have the first aspect of preaching. The preaching of the gospel, the good news, of reconciliation with God through Jesus Christ. This gospel is believed, says Scripture in Acts 18:43, by "As many as are ordained to eternal life". The gospel preaching is believed by those whom God gave to Christ out of this world (cf. Jn. 17:6).

However, in the same passages of Scripture where we read of the proclamation of the agreeable year of the Lord, also the second aspect of preaching comes to the fore. The people of Nazareth first find His words pleasant to listen to, but when He claims that the Scripture is fulfilled in Him they take offence. Who does He think He is? Is He not the son of Joseph? And they reject Him.

Then the Lord Jesus shows these unbelievers that in them another word of Isaiah is being fulfilled. "Hearing they will hear, but will not understand". The Word spoken to them "fattens", hardens, their heart. They stumbled over the Rock of Salvation.

Of these who reject the preaching of reconciliation through Jesus Christ the apostle Peter writes:

"Behold I lay in Zion a choice stone, a precious cornerstone, And he who believes in Him shall not be disappointed.

This precious value, then, is for you who believe,

but for those who disbelieve,

The stone which the builders rejected,

This became the very cornerstone, and,

A stone of stumbling and a rock of offense;

for they stumble because they are disobedient to the word,

and to *this they were also appointed*". (I Peter 2:6-8).

Here we have the second aspect of preaching. The unbelievers, who reject the gospel call to repentance from sins and reconciliation to God through Jesus Christ, stand condemned on account of their unbelief, to which they are also foreordained by God.

The same act of preaching is used by the Spirit of God to soften the heart of the elect and the same preaching is used by the Spirit of God to harden the heart of the reprobate. Both these aspects together serve the one aim of preaching, namely, the manifestation of the glory of God.

What is the Glory of God?

For, what is the glory of God? In the glory of God we find back these same two aspects.

In our Scripture-translations we often find the word glory written with a capital "G" when used with the Name of God. This is done because the Glory of God is that what is seen and heard of God's Presence by men. The Glory of the Lord was seen in a fire, or heard in a voice of thunder. The Glory of the Lord demanded awesome respect and full obedience to God's commandments. To them who obey Him the Glory of the Lord turns in mercy. To them who are disobedient the Glory of the Lord appears in judgment to destroy them.

The Glory of the Lord is seen when He protects and defends His people, Israel, against His and their enemies. The Glory of the Lord is also seen when He in anger visits their sins upon them.

The Glory of the Lord has fully appeared in His Son Jesus Christ. Jesus Christ, who must be preached both as the Saviour and as the Judge of the world. He is *the* Glory, *the* Manifestation, *the* Revelation of the Lord. Of Him the elderly Simeon spoke through the Spirit that He, Jesus, was set to a falling and rising again of many in Israel.

Preaching, will it be to the glory of God, must respect the two aspects of the Glory of the Lord, which appeared in Jesus Christ, the Saviour of

the elect and the Rock over which they who have been set thereto, stumble in unbelief.

The unfeigned calling.

Since this is so, that, according to God's eternal counsel and will, the same preaching draws some and hardens others, can we with ch. III/IV, art. 8, of the Canons of Dort, still speak of an unfeigned, that is, serious, call by the Gospel?

Has the preacher not a priori become superfluous? If God in His Sovereignty elects some and passes by others according to His eternal decision, why is preaching still necessary? What we actually are asking here is how God can reveal on the one hand through His prophet Ezechiel that He has no pleasure in the death of the wicked and on the other hand that He passes by the wicked, that He hardens the heart of the unbeliever and reprobate?

It would be beneficial for us to trace the many times and the many variations in which this question has been raised. The doctrine of predestination in its relation to preaching has been in years past, and is now, the subject of discussion and controversy. It would also be beneficial to see how the Church in history has answered these questions. There is no time for that tonight.

We will reduce this question to its crude bareness and give the answer which Scripture gives to this question.

Does God remain the just and righteous One when the preaching of His Word and the working of His Spirit softens and draws the heart of the elect and hardens the heart of the reprobate?

The apostle Paul in Romans 9:20 answers very briefly, "Who are you, O man, who answers back to God?"

And our Lord Jesus Christ spoke, according to John 16:8, 9, of the Holy Spirit, that He would "convince", and accordingly convict, "the world of sin and righteousness and judgment". In the day of judgment the elect will glorify God's Name for the undeserved mercy they received for the sake of Jesus Christ. In the day of judgment the reprobate will stand convinced of his sin and glorify God by admitting that God is justly condemning him because of wilful sin and disobedience.

That day will show the result of faithful preaching to the glory of God.

Blessed is the preacher who in obedience to his Sender confesses with the apostle Paul;

"We are a fragrance of Christ to God among those who are saved and among those who perish, to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things? For we are not like many, corrupting the Word of God, but as from sincerity, but as from God, We speak in Christ in the sight of God." (II Cor. 2:15-17).

The A.S.V. translates, "We are not like many, *peddling* the Word of God." The apostle Paul realizes, knows from experience, that to be such a fragrance both to life and to

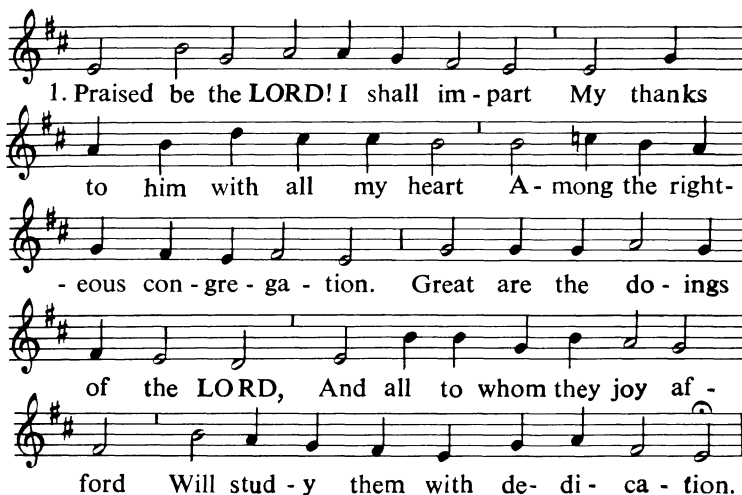
death is a task too big for a man. Yet, not to preach Christ in this way would be the easy way out. That would be corrupting, peddling the Gospel.

The Gospel must be preached, for "faith comes from what is heard, and what is heard comes by the preaching of Christ" (Rom. 10:17). That God in His *Sovereignty* withholds saving grace from the reprobate may not deter the preaching of the Gospel, for by this the Lord wills to be glorified.

J. VAN RIETSCHOTEN

This address was delivered by Mr. Van Rietschoten on the occasion of his graduation at the 1973 Convocation of our Theological College, held on September 14.

Psalm 111

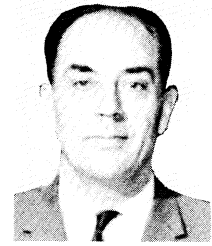


1. Praised be the LORD! I shall im-part My thanks
to him with all my heart A-mong the right-
-eous con-gre-ga-tion. Great are the do-ings
of the LORD, And all to whom they joy af-
ford Will stud-y them with de-di-ca-tion.

2. In majesty and glory stand
The works of his almighty hand.
His righteousness endures forever.
He caused his wondrous acts to be
Preserved in thought and memory.
The steadfast love of God fails never.

4. The wondrous works his hands have done
Are just and true; thus everyone
Can put his trust in God's direction.
The LORD's decrees are firm and sure;
They shall eternally endure,
Performed by him in true perfection.

The Nature and Significance of the Study of Church History



Rev. H. Scholten, M.Th.

Introduction

I want to tell you something tonight* about the subject which I teach at the College, namely the subject of church history. You will understand that I cannot go into a great many details in discussing this topic; neither the time nor the occasion make that possible. All I plan to do is to touch upon some of the major principles. My intention is twofold. First of all I want to give you some idea of the manner in which this subject is being taught, and in the second place I hope to show what is the importance of the study of church history for future ministers.

Our stand.

And before all things it must be clear that we take our own stand in the teaching of this subject. It has been said, and it has even been declared the highest wisdom, that a teacher, as also a writer of church history, has already fulfilled his task when he succeeds in registering accurately and truthfully all the events and happenings in the life of the church. All sources, archives and documents are to be studied carefully, but the teacher is not to pass judgment upon the material presented. He has to be "objective", "neutral".

The fact that we give the instruction at our own College implies already that we do not agree with this philosophy of history. It is not enough that we possess some knowledge of a number of facts, dates and persons, but we are called upon to consider the events and occurrences in the light of the Scriptures. We shall have to judge relationships and principles and so take our stand. Some may call this subjectivism, others presumptuousness. In fact, it is honouring the Scriptures, which tell us that in all things in the history of the church we meet the hand of God. What does this mean for our subject?

The nature of church history.

Before we can answer the question just asked we must know what we are dealing with in the study of church history. The word itself tells us already that our concern is not with

the history of one nation, or of a variety of nations, but with the history of God's people, which the Bible calls the church. This means that our whole view of church history is determined by what we confess about the church. If that is not quite clear to us then we may mention a great many things about the history of the church, but we do not give *instruction* in that history.

Before this audience it is not necessary to speak at great length about the question what we mean when speaking of the church, the people of God. Our confession, in dealing with the church and its history, describes it so beautifully when it states that Christ, the Son of God, gathers and preserves His church from the beginning of the world to the end thereof. In our instruction - which at the College does not deal with the Old Testament beginnings but starts with the origin of the New Testament church - we therefore have to place all emphasis upon the work of the exalted King, who works out the programme which the Father gave Him. That is the reason why we are not satisfied when we can give a mere recital of events and dates and similar "historical facts". We have to realize that we are confronted with the deeds of our exalted King, Who is gathering and preserving His church and leading it to its destination.

Its own treatment.

Yet at the same time we should not forget that Christ works also indirectly, that is, by means of the Word which He has given to His church in order that the church should preach and maintain it. Who does not think here, for example, of the offices which to this end were given to the church? It means, therefore, that we are dealing with men, responsible men, and we must never forget this human factor in the history of the church. But at the same time we must remember that we have to consider them as instruments used by Christ in order to proclaim His Word. It is by that Word that Christ Himself over-

comes the powers of darkness, and gathers unto Himself a people which wants to be bound by His Word, and His Word only. I want to stress this. The church of God is the church of the Word. The book of Acts - and that is the book which describes the acts of the exalted King of the Church, Jesus Christ - says, very characteristically, not only that the number of the disciples increased, but that the Word of God increased. That is a beautiful indication of how we have to look at church history and deal with it. We must see it as the history of Christ's continual dominion, through His Word (and Spirit), for the gathering, preservation and perfection of the people given to Him by the Father. And when giving instruction in church history we shall, when dealing with actions of men and attacks by the enemy, give our attention to the victorious course of the Word.

Word-increase and Confession.

Having thus characterized the nature of the subject as taught by us, I can indicate in a few lines the topics which we deal with in our study of the church's progress and development since the day of Pentecost. We will have to begin by giving our attention to the increase of the Word in breadth. We mean by this the progress of Christ's work by means of missionary activity, through which the church is expanded to include people of all tongues, nations and generations. We see Christ conquer all parts of the world by the power of His Word. The fact that we are here is due to that work. It was not accomplished without a stream of blood and tears, yet in all this the victory belongs to our Lord and King. To realize that the increase of the church in *His* work should increase our love of the Lord of the church and of the church itself, which He planted.

We also have to give a great deal of our attention to the increase of the Word in depth. Due to the tremendous opposition of Satan, the great antagonist of Christ, the growing church was time and again confront-

ted with attacks upon its doctrine, which it had to meet with reference to the Scriptures. Various heresies arose, and the church had to define its position over against them. Thanks to the Lord, the church has done so, and the result has been that in a tremendous struggle against every kind of unbelief and error, the truths of the Scriptures were formulated and laid down in the creeds and confessions of the church. Thus the church has expressed itself, for example, on the doctrine of the Trinity, the mediatory work of the Son of God, on justification by faith, and on the character of the church itself. And thus Christ has fulfilled His promise that He will lead His church in all truth and preserve it by the truth.

The history of the controversies, divisions and sects, and over against it the powerful progress in the understanding of the truth, is therefore a significant part of church history for which I ask attention. Not in order to deal at great length with the confessions - that is the task entrusted to another instructor - but in order to show how Christ has caused the church to stand firmly on the one foundation of the apostles and prophets. The fruit of such a study may and should be an increasing love for the confessions of the church, which are so often attacked in our time. And the future minister, knowing the history of these errors, will be able to recognize them.

For the old heresies are still alive, and the church still has to confront them. We speak today about Arminianism, which also on this continent is very influential. But it was already at the Synod of Dort that our fathers attacked this heresy and defended the Scriptural truth. We can even go farther back and notice that the origins of Arminianism can already be found in the teachings of Pelagius in the beginning of the fifth century. Another of many examples concerns the teaching of the so-called "sleep of the soul". That heresy also was not unknown in earlier ages. It was taught, for example, by Anabaptists in the sixteenth century, and John Calvin was among those who fought the doctrine. He who knows the history of the church knows that in this regard there is nothing new under the sun; that which is, has already been. And a knowledge of church history will not only enable future ministers to recognize these errors, it

can also give them the weapons with which to combat and resist the false doctrines and philosophies. By warning, admonishing, instructing and comforting, they can, through God's grace, be a good instrument to keep the churches they serve in the truth of God's Word.

Word-increase and church government.

The progress of the Word is also shown in the insight the church gained in the functioning of its offices. After the time of the apostles the church fell very soon under the dominion of a hierarchy that ended in the lordship of the pope. In the time of the great Reformation, however, the church, led by Word and Spirit, learned once again to acknowledge the dominion of its only Bishop, Jesus Christ, and of His Word in the government of the church, and, through many battles, it was given the grace to persevere in it.

When dealing with church history we give our attention also to this progress, and to the struggles, conflicts and divisions connected with it. That is especially done in connection with the subject that has also been entrusted to me, namely church polity and church government. When discussing the church order, we give attention to the opinions and systems contrary to the Scriptures; the scriptural principles are explained, with their application in the churches and in the confederacy of our churches. This also is an essential part of the instruction of future ministers, who must know about the place of the offices in the church, and about the relation between the churches. The main principle here is that no office bearer shall lord it over other office bearers, and no church over other churches. The Word alone is to have dominion in the church of Christ.

Our own identity.

One further point should be mentioned. The time available for instruction makes it impossible for us to cover the entire field of church history. We have to limit ourselves and concentrate upon the material that is of the most immediate concern to us.

For us, as Canadian Reformed Churches, one of these concerns is the history of the church groups and sects on this continent. However, although God has given us our place here, we do not neglect the fact that we are Canadian *Reformed Churches*.

We are not Anglican churches which have their roots in England, nor Presbyterian churches which find their origin in Scotland, but we are Reformed churches, whose beginnings were in the Low Countries by the sea. Those churches are our parents' churches, which, in turn, owe their existence to the work of God in the time of the great Reformation. This is our identity, and we therefore give special attention to the history of those churches. That means that we study the great Reformation, and especially the work of John Calvin and his influence in the European countries, as well as the great deeds of the Lord in gathering His churches in the Netherlands. We further study the developments that led to the convocation of the great Synod of Dort and the history of that Synod itself in its struggle with the Arminians. From there we draw the line further to Christ's works as they were shown in the days of "Afscheiding" and "Do-leantie" and, in the present history, in the history of the Liberation, which we ourselves or our parents experienced.

It is not necessary to explain at length how important it is for our future ministers to know the identity of our churches. They can give an answer to the question why they serve the Canadian Reformed Churches. With their knowledge they can serve these churches themselves, and especially the young people in their midst, who often have so many questions on this point. And so they can teach God's people the song of praise for God's wonderful grace and faithfulness in the gathering and preservation of His church, and serve as His instruments in helping to save the church from apostasy and to lead it in the way of truth.

Conclusion.

Church history is the history of the triumphal march of our King and Saviour, and it witnesses to the truth of the Word that the gates of hell shall not prevail against the church. Here we want to praise Him, in order that once we may praise Him when the end of the world's history is there, and the people that were bought, redeemed, gathered and preserved by God, shall sing the song of Moses and the Lamb.

H. SCHOLTEN

**This address was delivered at the 1973 Convocation of our Theological College.*

Principal's Statement 1973

Fourth Anniversary Meeting and Third Convocation of the Theological College of the Canadian Reformed Churches, Friday, September 14, 1973.

This statement deals with the period May 1972 - May 1973.

1. The Second Convocation.

On Friday May 26, 1972, the second convocation of the Theological College of the Canadian Reformed Churches was held.

The degree of bachelor of divinity was conferred on Mr. J. Visscher, B.A.

He addressed the audience on the subject "Faith healing in the light of Mark 2:1-12."

The commencement address was delivered by the Rev. L. Selles, professor of New Testament, who spoke on the topic "Why did the Lord Jesus speak in parables?"

After his ecclesiastical examinations Mr. Visscher was ordained as minister of the Canadian Reformed Church at Coaldale, Alberta. We are glad that again the Churches in the western part of Canada received a graduate of our College. Mr. J. Visscher was the first graduate who began and completed his theological studies at our College.

2. The Third Anniversary Meeting.

At the third anniversary meeting, held on Friday, September 15, 1972, the Rev. D. VanderBoom, M.Th., president of the Board of Governors, gave an opening address based on II Tim. 2:2. Prof. Drs. H.M. Ohmann, Lic., introduced the topic "Nature and Goal of Old Testament Studies." The lectures began on September 18.

3. Faculty.

The course 1972-73 was an exceptional one as far as the Faculty is concerned. One could also call it the first normal course. The LORD God granted us the privilege of a year of teaching unhindered by illness. For the first time in the existence of our College the five members of our Faculty could all give their lectures and each of them in his own department only.

We thank the God of life that after an absence of one and a half years, the Rev. H. Scholten, M.Th., was able to take up his work at our College again.

4. Enrolment.

Mr. P. Smid, B.A., and Mr. S. DeBruin were admitted as first year students. Mr. J. Van Rietschoten received the status of senior students.

Mr. R. Boersema, B.A., B.D., had studied theology at Westminster Theological Seminary in Philadelphia,

USA. He asked for a certificate according to Art. 171, Acts Synod of Orangeville 1968.

This Synod decided as follows: "To be admitted to the ecclesiastical examinations candidates shall submit proof that they have completed their studies at our own Theological College. Candidates who took their theological training at other institutions shall present a Certificate issued by the Staff of the Theological College of the Canadian Reformed Churches stating that they have followed and/or completed a course of studies conforming with the training provided by the Theological College of the Canadian Reformed Churches."

With a view to certain specific Reformed disciplines in our curriculum and in order to become acquainted with his person and his level of knowledge, the Faculty had already decided that such a theological candidate had to be a student at our College for one year.

After the examinations at the end of the course 1972-73 and after a colloquium doctum the Faculty decided to issue to Mr. Boersema the certificate as meant by Synod Orangeville 1968. Mr. P. Smid withdrew from theological studies and returned to the educational profession. We comfort ourselves with the idea that according to Luther and Calvin the teaching office is the one that is closest to that of a minister.

The Rev. R.J. Bernhardt, B.A. B.D., a Presbyterian minister in Hamilton, was permitted to follow New Testament lectures as an auditor.

In September 1973 the Faculty decided to confer the degree of bachelor of divinity on Mr. J. Van Rietschoten.

Now that Mr. Van Rietschoten receives his degree, it will take at least two years before our Theological College can deliver another bachelor of divinity to the Churches.

Though we are glad that three young men, all in possession of a B.A. degree, applied for admission to the next course as junior theological students, I repeat the wish that the Churches shall exert themselves that there be students of theology (Art. 19, C.O.).

At the same time I would like to make another *general* remark. In order that it may be appealing for young conscientious men to seek the training for the ministry, the Canadian Reformed Churches would do well to keep the vacancies open for young ministers from their own midst. The understandable desire to fill a vacancy as soon as possible

may lead to more calls within the confederation of churches itself and eventually to shorter periods of ministry in local congregations. Mere considerations of Christian economy should urge the Churches to make use of their own Theological College to the utmost of their and our power.

5. Contact with other institutions.

During this course contact was maintained with "De Theologische Hogeschool van De Gereformeerde Kerken in Nederland". The Faculty extended its congratulations to the Senate of Kampen on the occasion of the obtaining of the "summos honores" by Dr. J. VanBruggen.

The Korean Theological Seminary at Pusan sent us a silk plaque with the embroidered words of I Corinthians 13:13 as a token of Christian fellowship.

Dr. W.H. Velema of Apeldoorn, The Netherlands, paid an unofficial visit to our College during his stay in Canada.

Our professor of systematic theology received an invitation from Westminster Theological Seminary to deliver a series of lectures in January 1974 on the documents of the Second Vatican Council.

6. Library and Ladies' Aid.

In the third anniversary meeting of September 1972 Mrs. L. Selles reported on behalf of the Ladies' Aid that they not only spent three thousand dollars for teaching equipment and library books but that they also built up a fund of six thousand dollars, to be ready when the possibility will arise to rebuild the garage into a complete library. She presented the library with a second cheque for one thousand dollars.

Needless to say, we gratefully accepted the faithful help of our sisters and we used the money for the destined purpose. We even spent more than one thousand dollars, for a library is never satisfied and never says, "Enough."

Ours is the rare case that *women* provide money and that *men* spend more than they receive . . .

The work of cataloguing is still being done by professors and students. Though we appreciate the intimacy of our common library hour - a feature of our curriculum that is peculiar to our College - we feel the need of a qualified librarian.

7. Governors and Trustees.

We thank the Governors and the Trustees for their continual care.

Our college community extended and extends its Christian sympathy to the Rev. H. Stel and Mrs. Stel in his serious illness.

On the decision of the Trustees the outside of the building was repainted, the driveway was widened and the whole parking lot was paved. It forms a real improvement and it

Continued page on 7.

Harmony in Education

The joy because of our own fourth anniversary does not make us forget other wonderful events in the field of Reformed education; it is even deepened by it. I think of the opening of the Canadian Reformed day schools in Carman, Chatham, and Hamilton. It means that the number of Reformed schools jumped from seven to ten. Before I came to Canada I had no idea what it means to set up and operate schools without any financial support of the government. Sure, also in the Netherlands there are a few special cases of unsubsidized schools. I think for instance of the teachers' college in Groningen. But with respect to the operation of elementary schools we are in the situation that our great-grandparents were in during the nineteenth century. The public school was proclaimed to be the school of the Protestant nation; it trained the children in christian virtues. But they were so-called christian virtues; they were severed from the root. Religion and morality were separated; and history showed that even those so-called christian morals became subject to a process of secularization. Today some try to uphold the image that the public schools, e.g. in the province of Ontario, are Protestant. But it is completely clear that Humanism dominates the public schools.

We cannot help wondering what would become of our children and grandchildren if our generation is not faithful in providing education to God's covenant children in accordance with His infallible Word as it is confessed in the credal standards of the Reformed churches. Psalm 78 speaks about the things that we have heard and known and that our fathers

PRINCIPAL'S STATEMENT - Cont.
enhances the pleasure of coming to our second home.

Conclusion.

The academic course 1972-73 was blessed by Him who is the overflowing fountain of all good. To the Father of lights from whom every good endowment and every perfect gift comes down, be glory. Also for the future we trust in Him with whom there is no variation or shadow due to change.

J. FABER

have told us. The psalmist says: We will not hide them from *their* children, but tell to the coming generation the glorious deeds of the LORD . . .

The greatest danger for Christian emigrants is that this link in the Covenant generations will be broken. What your grandparents in Friesland or Overijssel told your parents and what your parents told you is to be transmitted to *their* children. There may not be a generation gap. When I see our boys and girls and hear them fluently talking in English, I sometimes think of their grandparents who spoke in the language of Friesland or the sweet dialect of Overijssel. I will not idealize those grandparents but I know that a good many of them lived for the cause of the Kingdom of Christ. Even when they were arguing about "Afscheiding" en "Doleantie", about the "VU" and "Kampen", their hearts were glowing for the preservation of their God-given heritage. Now our generation forms the crucial link between those grandparents and our children. And our children are first of all *their* children: we will not hide the glorious deeds of the LORD from *their* children, the coming generation. If we break the link, if we, e.g., do not understand anymore the importance of the elementary school education for the whole upbringing of the Covenant youth, the next generation will become used to a so-called neutral education. But it is not neutral at all; it is, fundamentally, anti-christian.

Therefore we gladly receive the gift of another three Reformed elementary schools. May there be the beautiful harmony between education in home, school, and church. It is wonderful that these schools can help the children to learn to know Scripture and confession. With regard to the confession we think especially of the Heidelberg Catechism. And now that we have received the *Book of Praise*, the children can learn by heart the heights and the depths of the Psalms as Covenant hymns.

We do not forget that we are at the beginning in many respects. The Reformed world and life view that is so thoroughly Scriptural ought to permeate the whole school curriculum. There is an enormous task for our teachers, personally and in coopera-

tion with each other. How badly they need our prayers and hearty support!

Harmony in education also asks for a following up of the elementary school education. Concerning high-school education it must be said that we are even more in need of truly Reformed schools. Everyone who observes the development in Canadian Christendom and especially those who know the history of the general Christian school movement in the Netherlands and who are able to compare the trends hither and yonder, can have learnt a lesson. For the education of the Covenant children we are to seek the best solution. Therefore let us heartily endorse the endeavours of those brothers who desire to come to a Reformed highschool in British Columbia and in Ontario.

There is a lot to work for, to pray for, to pay for. But the heavenly Father will give the Holy Spirit to those who ask Him. He who did not spare His own Son but gave Him up for us all, will He not give us all things with Him? And don't forget: we brought nothing into the world, and we cannot take anything out of the world. The best heritage we can bequeath to our children is a truly Reformed education in home, school, and church. We will not hide God's revelation from *their* children. Is it not wonderful for us to have such an important place in the linking of generations in the history of God's people?

J. FABER



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To the Glory of God

There we were again in the Wellington Square United Church in Burlington, to celebrate another "birthday" of our College. Actually, this evening, the evening of the 14th of September, was a combination of two different "meetings": the Convocation and the "College Evening". For various reasons it was decided this year to combine the two. Usually the Convocation is held in spring, and is organized by the Faculty, whereas the "College Evening" is held just before the new course begins in September and is organized on behalf of the Board of Governors. In any case: the preparation, done by the brethren who by now have quite some experience in this sort of thing, was good and everything went well again.

With Mr. J.G. Van Huisstede of Burlington at the organ, the Faculty, Board of Governors, and Board of Trustees entered at 8:00 o'clock. On previous occasions Mr. A.H. Oosterhoff, Secretary of the Board of Trustees, led the procession. Unfortunately, he was prevented from being present this evening, so that this time it was done by Mr. J. DeJong, one of the students at our College.

When everyone had reached his designated place, we all sang Psalm 111, stanzas 1, 2 and 4. It sounded beautiful, so many being assembled together. The not so small auditorium was almost filled, and we noted brethren and sisters from far and near. There were also some from Alberta and even British Columbia. Maybe also from other provinces, but we did not see them.

The Scripture reading was done by the Rev. G. VanDooren. He read from Isaiah 40, whereupon he led in prayer.

In his brief opening speech he began with the words "Beloved in the Lord". He said he had been pondering the question how to address those present, but the title he used appeared to be the most appropriate one. Welcoming everyone at the fourth anniversary of our College, Rev. G. VanDooren reminded the audience of it that many more would have come if they had only had the opportunity. Now they could think of us only at a distance. However, in more than one instance they let us know that they were thinking of us. There were letters from the Churches at Barrhead, Neerlandia, and Edmonton. The Church at Smithers sent a telegram. Rev. and Mrs. Loopstra sent a letter, and so did the Busy Beavers. The latter collected via their birthday fund, the sum of \$20.80. Further, there was a letter from an elderly sister, of whom Mr. VanDooren told us that she had sold her house and from the proceeds gave \$500.00 for the library of our College. This shows the love for our College, which cannot do without the support in prayer and money of all the Church members.

The following point was the Principal's Report, which was delivered by Dr. J. Faber. Since it will be published elsewhere in this issue, we shall not say anything about it.

Professor L. Selles thereupon presented Mr. J. Van Rietschoten. He described briefly the way in which Mr. Van Rietschoten reached this point. Now he will receive the degree of Bachelor of Divinity as the fruit upon long

and hard work. Upon this presentation, Prof. Faber, the Principal, conferred the degree upon Mr. John Van Rietschoten. Rev. G. VanDooren placed the hood on his shoulders. For both Mr. Van Rietschoten and his family it was a moment of gratitude and justified satisfaction. Mrs. Van Rietschoten was released from the hospital just recently after having undergone surgery, but she was able to be present and that increased the joy.

From Psalm 134 the stanzas 1 and 3 were sung, after which Mr. J. Van Rietschoten delivered an address on the topic "Preaching to the Glory of God". This was followed by the singing of Hymn 7, stanzas 1 and 2.

Then we listened to the Rev. H. Scholten, who spoke on the subject "Nature and Significance of the Study of Church History". In response to that speech Psalm 78, stanzas 2 and 3, were sung.

Since both addresses mentioned above will be published in **Clarion**, we need not give particulars.

We do not wish to withhold from our readers what was said by Mrs. L. Selles, who spoke on behalf of the Ladies Aid, that organization (be it a very loosely-knit one) of the sisters in the Church who by means of pennies and nickels bring together amounts which surprise us every time by their sheer size.

Mrs. Selles began with saying that with gratitude to the Lord she was again allowed to be the bringer of good news, sound promises, and visible gifts. Although she would not dare to offer an exegesis of certain texts (with a view to all the learned men present; besides, she would have to ask her own husband first), yet she ventured to quote from the words of the Saviour: "I have talked these matters over with you so that My joy may be in you and your joy be made complete." She recognized the word "joy", a joy which is there even amidst sadness and grief. She also knew the source of that joy and recognized it there among the ones present and among the Church members.

In this joy she was allowed to bring some good news. The first good news was that another amount was added to the fund set aside for rebuilding the garage into a library. The longer the permit for that work was withheld, the better the chance that more money is added.

In the second place Mrs. Selles pledged the continuing support of the sisters for the library and teaching aids. The money for that is collected in small amounts but it is done regularly and faithfully.

As in every good sermon, Mrs. Selles had a third point. Joyful because of the life everlasting which our College may serve, she was privileged in being allowed to present, on behalf of the sisters in Canada and Grand Rapids, a cheque for the library in the amount of \$2,000.00.

This third point consisted in two parts: first that cheque, and then two big boxes which were placed on the table in front of our principal. The boxes contained a photocopying machine with a paper dispenser. The smiles on the faces of the faculty members showed how much this present was appreciated.

While we listened to an organ solo, members of the Fellowship of Canadian Reformed University Students - who also provided the ushering services - went around with collection plates. Afterwards we were informed that the collection amounted to no less than \$602.00. Thus it was shown that also those present had a very warm spot in their hearts for the College of the Churches.

Of that warm spot, of the warm hearts, spoke also the Rev. M. Van Beveren. He could confirm, he said, that the brethren and sisters in Western Canada too had a lively interest in our College. They are not living very close and must have their information from what they read in the press and from what others tell them. However, Rev. M. Van Beveren deemed it possible that at some future date the brethren and sisters in the West would charter a plane to attend such a Convocation. And since there are airplanes which carry some 350 passengers, it would be quite a job to give them all a place to stay; besides, it might be necessary to rent a second building for an evening like the present one. If you know a solution to this problem, he said, please inform the West.

You all here present may be assured that all those in the West are behind our College, that they pray and pay for it. They all rally behind the College because they are convinced that it is a mandate which we have received from the Lord. Knowing God, we serve Him by proclaiming His Word. This evening we have seen anew what rich fruits are received of the labours of professors and lecturers.

We do not go, Mr. Van Beveren assured us, by worldly standards, we don't look at numbers, for we know that it is not by power, nor by might, but by the Spirit of the Lord that this is done and received. Therefore we have joy in the Lord. What are we going to do with our small College here

in Canada? Proceeding with the Lord and listening to His Word, we know that we have a future. We cannot do it in our own strength and by our own power, but we have the Word of our God and we hold to it. Only in this way our work will be blest.

Mr. Van Beveren then led in thanksgiving and prayer.

The last song we sang was Hymn 57, stanzas 2, 3, and 4, after which we had the Recessional.

After the Convocation, many used the opportunity to congratulate Mr. and Mrs. Van Rietschoten with the degree received. There were very many who did so. We heard of one brother who wished to congratulate the new Bachelor of Divinity, but found that there were too many who were ahead of him. He decided to wait till later, but when he came back later, there were even more blocking his way.

It was another joyful occasion. How we wished, indeed, that those in other parts of the country could be witnesses of such events. To make up a little for what they missed, we have given the above rather lengthy report. This may bring our College even closer to them.

And when you plan your holidays for next year, would it not be possible to take them in the beginning of September, so that you could attend the next "College Evening" which has been tentatively scheduled for Friday, September 13, 1974??

It was a rich and blessed evening.

V.O

Our Fourth Anniversary

The fourth anniversary "College evening" was at the same time our third "Convocation." The program, therefore, was a combination between the academic style of a Convocation and the more relaxed style of a joyful meeting as brothers and sisters in the communion of saints around the College of the churches. Afterwards I heard voices saying that this was the finest College evening we have had until now. The fact that the brothers and sisters had ample opportunity to meet each other after the meeting undoubtedly contributed to this result.

We are thankful that the College could deliver another bachelor of divinity to the churches. After four years of operation of our institution six young men will labour in the Word in the midst of the Canadian Reformed Churches who completely or partially received their training for the ministry at our College in Hamilton. I am really glad that four of them accepted a call to a congregation in Alberta or British Columbia. Our College is situated in the Eastern part of our vast country; it is nevertheless the seminary of *all* the churches and *for* all the churches.

Time and again we are struck by the interest of the brothers and sisters in the West. Though they could not

be present at our anniversary meeting, they showed this interest in several ways. We received not only letters from congregations but also "birthday presents". A sister who wants to remain anonymous sent \$500.00 for the library. After the College evening I received letters from the Catechism classes of Barrhead. The Junior Catechism class collected \$21.75, the Senior Catechism class \$7.07. Our readers will remember the picture of Barrhead's church building: it looks small but sturdy. We thank the boys and girls of this small congregation for their gifts.

The Busy Beavers Club of *Clarion* consists of members all over the country. They collected \$20.80 as a birthday present for our College. These beavers have really been busy; when I saw their money order I visualized 269 boys and girls all swimming with a nickel or a dime in their mouths!

The collection at our meeting brought another \$602.00. And last but not least, the Ladies' Aid handed over a cheque of \$2,000.00 for the library. Here West and East meet each other; "mothers in Israel" from all directions worked together. There was a proposal in the Faculty some time ago to

purchase a famous series of 64 volumes, entitled "The Fathers of the Church". It is a translation of works written by the so-called "church fathers", Cyprian, Ambrose, Augustine, etc. The original price was . . \$1,288.50, but they are now for sale at only \$898.50. You will understand that it still is quite an amount, but with shots in the arm such as the \$500.00 from our anonymous sister and the \$2,000.00 from the Ladies' Aid we can consider buying such an indispensable tool. I give this as an illustration. It shows that we are very thankful for all the help in the enormous task of building up a theological library adequate to its purpose.

The Ladies' Aid provided us with another surprise. The sisters gave us a copier. It had remained a complete secret. When the principal opened the package he had no idea about the contents. What a useful gift this is! Each of you who happens to visit and make use of a library knows that time and again you have to make a photocopy. We are glad that faculty members and students now have the possibility of doing so in our building.

In the past months we also received a gift of \$20.00 from a brother in Hamilton.

All in all, we began the fifth year as a happy toddler. Our Father shows His goodness towards us; to Him be the glory.
J. FABER

EBENEZER

Tonight in a historic moment, the oldest member of our School Society cut the ribbon, marking the official opening of the EBEN-EZER School.*

What is the importance and the meaning of this occasion? Why do we really have an official opening tonight? I may even ask: why do we open this school at all? And: how are we going to operate this school from now on? These and many more questions may be asked. And now, what is the answer?

The only answer we can give is: EBEN-EZER!!! Eben-ezer? Isn't that a strange name? What does it mean? To us tonight and to the teachers and the children tomorrow again?

Our school is based upon the Bible as the Infallible Word of God, as we confess it in the Three Forms of Unity. So let us then turn to the Bible for the answer.

The word Eben-ezer is a Hebrew word. Or, rather, it is not one but two words in Hebrew, which simply mean: *stone of help*. The name Eben-ezer is mentioned in the Bible on only two occasions. We read it in I Samuel 4:1 and 5:1 and again in I Samuel 7:12. This name Eben-ezer reminds us of two different things, two different historical events. Both times the name Eben-ezer speaks of a *war*, a battle between Israel and the Philistines. The first time we read that Israel is defeated by the Philistines at Eben-ezer! And then Israel says: let us take the ark of the LORD with us into battle to deliver us from the power of the Philistines. But in spite of the fact that they have the ark of the LORD with them, Israel is defeated and the ark of the LORD is taken captive by the Philistines.

The first Eben-ezer means: Israel is defeated by God's enemies and the ark of the LORD is a prisoner in the land of the Philistines. That is the *first* Eben-ezer. Now the *second* Eben-ezer.

Another historical event. Another war. Another battle between Israel and the Philistines. But now notice! This second battle takes place TWENTY YEARS LATER!

We read of the second Eben-ezer in I Samuel 7:12. Between the first

and the second Eben-ezer Samuel spoke to the people of Israel (verse 3): If you return to the LORD with ALL YOUR HEART, remove the FOREIGN GODS and the ASHTAROTH from among you and DIRECT YOUR HEARTS TO THE LORD and SERVE HIM ALONE; and He will DELIVER you from the hand of the Philistines.

Samuel started this work of the Reformation of the Church of God in the Old Testament. And what was the result? Israel repented! They *did* turn back to the LORD; they indeed *did* remove the foreign gods and the Ash-taroth from their midst. They directed their whole heart to the LORD and served Him only.

When Israel does that, Samuel prays for them (see verse 4 & 5). Now, at that moment, when Israel is *fasting and praying*, confessing their sins to the LORD, *then* the Philistines are coming to attack! Now what are they going to do? Will they be defeated once again like 20 years ago? And Israel urgently requests Samuel to pray for them to the LORD (verse 8). And the LORD answered Samuel. How? In THUNDER! He thundered with a great thunder on that day against the Philistines and confused them so that they were routed before Israel and Israel chased them and struck them down.

On that day of Victory Samuel sets up a STONE and calls it EBEN-EZER and says: THUS FAR THE LORD HAS HELPED US! That is the meaning of Eben-ezer.

TWO historical events in the same historical place but reminding us of two entirely different things: DEFEAT and VICTORY!

The first Eben-ezer: defeat, because Israel hardened itself in sin against the LORD. The second Eben-ezer: victory, after Israel repented and turned back to the LORD and confessed their sins and prayed. What is really the difference between the first and the second? REPENTANCE - CONFESSION - PRAYER - SERVING THE LORD ONLY.

Eben-ezer: a STONE which reminds Israel of its HISTORY. It is a *historical* monument.

Here we are tonight, opening the

Eben-ezer school. We are reminded of what the LORD did for Israel. For, let us remember once and for all: that stone that Samuel set up, was NOT a monument that spoke of Israel's courage and strength, but it taught Israel one thing: I, the LORD have given you the victory. The LORD thundered and defeated Israel's enemies.

That stone Eben-ezer was to keep Israel very humble, also in the future. For it would also remind them of that *first* Eben-ezer: defeated by the Philistines because they did not serve the LORD only and with all their heart. It reminds Israel of those TWENTY YEARS between Eben-ezer 1 and Eben-ezer 2.

And so that stone means: ALL GLORY TO GOD AND NO GLORY TO MAN.

About twenty years ago our School Society was established. Now, twenty years later, the LORD has given us this school, these children and these teachers.

How do we react and feel? Proud and happy of what *we* did? Proud that we were able to put up this school? Is it the result of *our* work? Of our power, our strength?

After twenty years the LORD has given us a victory too. But let us not forget: it took TWENTY YEARS! We have nothing to boast of. In the past, we too have suffered *defeat*. No, not by the Philistines in the first place. We defeated *ourselves*!

This School Society was formed with the aim and purpose to have a REFORMED school where the children would be taught in all things according to the Word of God.

Which Eben-ezer do we want to be named after??? The first or the second one?

We may as well remember BOTH. For in these twenty years we were also defeated. We have also been attacked, by the efforts to give up the aim of Reformed education and to settle for less.

But let us rejoice and be thankful. For today the LORD gave us a second Eben-ezer in this school, in these parents and other members, in these children of His.

After we *repented* and removed the foreign gods from among us and confessed: we have sinned against the LORD; after we directed our hearts to the LORD and expected it from HIM ALONE and prayed for His help, the LORD God of Israel DID HELP US! But only *after* we repented

and humbly confessed that if we were ever to get a school at all, the LORD MUST GIVE IT to us. It is HIS GIFT to us. It is not *our* Victory, but a Victory of the LORD. So then, today we may say: EBEN-EZER! THUS FAR THE LORD HAS HELPED US.

We are only at the beginning. As Israel was only at the beginning of the reformation. But it was also at the *beginning* that Samuel set up that stone of help. Why? To commemorate the Victory of the LORD, so that also the future generations would know the LORD'S Great Work of Deliverance.

That is why it is good to call this school the EBEN-EZER SCHOOL: THUS FAR THE LORD HAS HELPED US.

But now a word of warning.

"Thus far . . ." That also means that the LORD will not automatically bless and help us. It can also be different, so that the LORD does *not* help us.

Does that throw a shadow over this evening and over this school? No. For the LORD makes it clear to us that He *will* help us also in the future when we continue to repent and confess our sins and pray for His help. When we believe and practice it: we depend completely on Him and His Almighty power and on none and nothing else!

Mr. President, members of the Board, remember EBEN-EZER. Expect it all from the LORD, Who will help you as a Board **ONLY** when you expect all the help from Him alone and not from any man; when as a Board you direct your hearts to Him and serve Him alone. Remember that in all your work, when you supervise the teachers in their instruction and also when you are hiring teachers.

Parents and other members: let us remove all foreign gods that may still be left with us, whatever idols we may have: remove them!

Boys and girls: this is your school, but it is a school which the LORD has given to you. You know now what the name Eben-ezer means. Remember that when you come to school, or when you do your work in school, when you find it hard, then remember: Eben-ezer: thus far the LORD has helped us. And when you serve the LORD **ONLY**, He will help you also in the future.

And now a word to our teachers. You too must remember Eben-ezer! It is a heavy task for you, but at the

same time a very beautiful task: to teach the children of the LORD'S Covenant. *You* may teach them that the LORD has also given to them the VICTORY already in our Lord Jesus Christ.

When you sometimes may get discouraged and feel you can't keep up: remember Eben-ezer: thus far the LORD has helped you too.

Brothers and sisters, let us humble ourselves before the LORD and thank Him for His gifts. Let us thank Him for the great Victory of Jesus Christ in Whom we are more than

conquerors. Let us be truly thankful for the unity of faith in the HOME, in the CHURCH and in the SCHOOL. And at home and in church and in school let it be our daily confession: EBEN-EZER: THUS FAR THE LORD HAS HELPED US!!!

EBEN-EZER: ALL GLORY TO THE LORD.

M.C. WERKMAN

**This address was delivered at the occasion of the official opening of the EBEN-EZER SCHOOL in CHATHAM, ONT., on September 11th, 1973 A.D.*

Press Release

of Classis Ontario- South, held on September 12, 1973 in London.

Rev. W. Huizinga, on behalf of the convening Church of London, opens the meeting at 9:00 a.m. by reading Romans 10. He requests those present to sing Ps. 119:49, 50 and leads in prayer.

He welcomes all who are present, in particular Rev. G. Van Rongen and Br. J. Van Rietschoten.

The delegates of Smithville check the credentials and find them to be in order. All seven Churches are duly represented. The Church of Smithville has an instruction concerning the emeritation of Rev. H. Scholten.

Classis is constituted: Rev. P. Kingma, chairman; Rev. M.C. Werkman, clerk; and Rev. A.H. Dekker, assessor. In his opening word Rev. P. Kingma brings to our attention the serious illness of Rev. H.A. Stel.

After several changes the agenda is adopted.

Examination of Br. J. Van Rietschoten: After the required documents are checked and found in order, Br. J. Van Rietschoten is given the opportunity to deliver his sermon proposal on Genesis 49:8-10.

Classis goes into closed session and after a discussion of the sermon proposal the examination is continued. Br. J. Van Rietschoten is examined by Rev. M.C. Werkman on Exodus 2; by Rev. W. Huizinga on Hebrews 1 and by Rev. P. Kingma on the Reformed Doctrine. In a second closed session Classis decides to declare Br. J. Van Rietschoten to be eligible for call.

Br. J. Van Rietschoten enters the meeting and is informed of this by the chairman, who congratulates him. After Cand. J. Van Rietschoten has signed the Form of Subscription, Ps. 134:3 is sung and the meeting is adjourned.

After lunch the meeting is reopened by the chairman. The first part of the Acts are read and ap-

proved. The next point on the agenda is the colloquium Rev. G. Van Rongen. The necessary documents are checked and found in order. The principles of Church Polity and the Doctrine of the Church are discussed with Rev. G. Van Rongen by respectively; Rev. H. Scholten and Rev. P. Kingma.

Classis declares that there are no objections to admit Rev. G. Van Rongen as minister within the federation of Churches. The call extended by the American Reformed Church of Grand Rapids to Rev. G. Van Rongen is approved and Rev. G. Van Rongen signs the Form of Subscription.

Ps. 116:7 is sung.

The consistory of the Church of Smithville informs Classis that it has granted the request of Rev. H. Scholten to retire from active service as a minister of the Canadian Reformed Church of Smithville because of health reasons. Classis approves the emeritation of Rev. H. Scholten and thanks him for his faithful service in the midst of the Churches of Classis and commends Rev. H. Scholten to God and to the Word of God. A report of Church visitation to the Church of Watford is presented by Revs. P. Kingma and M.C. Werkman.

The financial report of Article 19 C.O. (support for theological students) is presented by the Church of Chatham and it is decided that the Churches will pay 50 cents per member in 1974 for this purpose.

After having had something to eat the Acts of the afternoon are read and approved.

Three appeals are dealt with.

The Church of Smithville is advised by Classis to convene the next Regional Synod on October 17, 1973 in Smithville at 10:00 a.m.

Classis appoints as delegates to the Regional Synod:

Ministers: Rev. W. Huizinga;

Continued on page 13.

Refreshing Initiative

Under this heading Prof. Dr. C. TRIMP wrote an article in the Dutch weekly *De Reformatie* which does not only give one a happy feeling but also has to teach us some important lessons.

The topic is Evangelizing. I will attempt to give a free translation for which I alone am responsible.

Dr. Trimp begins by telling us that many young people of our Dutch sister churches have dedicated most of their holidays to what he calls "E & R", Evangelizing and Recreation. This work of witnessing was done in various camping places, as a sequel to what had already started last year in modest proportion. The winter time has been used by these young believers to reflect on our task of witnessing and the methods to be used. The result of these winter studies was now to be turned into actual witnessing which he describes as "talking with the neighbour about serving the LORD", an excellent definition of (the purpose of) evangelism! Dr. Trimp continues:

As a refreshing wind this surprising and stimulating activity of the younger generation blows through the churches, by the day gaining more sympathy and support from older members.

A wonderful refreshment after the difficult years of struggle.

As soon as one starts evangelizing, several questions and problems arise, but it is a pleasant discovery to notice that these young people have already discovered these problems for themselves and discussed them.

We should be aware of the danger that a sudden interest in evangelism produces no more than a momentary, short-lived "revival" that must be kept alive by speakers of renown and high-pressured mass-meetings.

Realizing this, the young people have set up an association (according to Dutch law for 29 years and 11 months) with Constitution and By-laws, in order to turn their initiative into a permanent movement. Proof that they do not want to do it without the older generation is the fact that

they right away have sought close contact and cooperation with the existing "Landelijk Verband van Evangelisatie Verenigingen" (national federation of local organizations for evangelism). Yet, at the same time, they want to keep the initiative themselves.

As Reformed people we must, to our shame, confess that we are in somewhat strange territory when we start evangelizing. We feel unprotected. The Methodists have a lead over us of some centuries. The best we did till now was to borrow from others their methods, etc., because we ourselves lacked so much in this field.

Thus, the young generation of today calls for help and guidance, in order to build a solid, biblical foundation under our evangelizing activities, in full agreement with the Reformed Creeds.

These enthusiastic young christians now call upon their ministers and the other office-bearers, also on the professors in theology, to help them.

When taking this call seriously, we will soon make the painful discovery that whereas we Reformed people are so good in setting up all kinds of organizations and associations, there is a great void with respect to evangelizing. In the course of centuries we have not really been progressive in developing a responsible method of evangelization. It would be interesting (and humiliating? vD) to confront this overt deficiency with the fast tempo with which we usually work in other fields of christian activity.

However, today is not the time to go into meditations about the past; the call from our younger generation is for actual help and factual guidance, and their call is a legitimate one.

* * *

It is important to notice what Dr. Trimp writes preceding and also following these remarks.

Before coming to the subject of evangelism, he warns against the pre-

sent-day tendency that people are more interested in "revival" than in "reformation". Church divisions, church borders are not important anymore. In Key 73, in the activities of the International Council of Christian Churches (I.C.C.C.) and others, there is interest only in "winning souls". The right institution of the church is of secondary (if even secondary) importance. The biblical concept of the Christ-given offices has withdrawn to the background. One may forget about them if one can only find like-minded christians (no matter where they stand). Those who nowadays go in this direction, may think that they help the many young people who feel lost, but this is not real help because it is against the norms by which Jesus Christ wants us to gather his Church with him.

After his remarks about evangelizing by young people, Dr. Trimp informs us that the Board of Cooperating Churches in the Foreign Mission Fields is about to start an orientation course this fall for everyone who wants to be informed and trained in the field of "Mission and Evangelism".

The two are taken together.

Here again the same conviction that as Reformed believers we have to make up for negligence in the past and we must start thinking of training a cadre of workers in both Foreign and Home Mission. This again is a proof of the growing conviction that evangelizing must not get stranded in a momentary "revival" and then succumb because of lack of conviction or because the older generation left the younger generation alone. Such a result, Dr. Trimp continues, would be a terrible indictment of the whole community of the Church as such.

There are sparks flying. These sparks must ignite the whole communion of the saints. As Reformed people we are debtors of the nation and it is the highest time that we become aware of this primary calling.

From the earnestness and seriousness with which we approach the call to evangelism and react to it, God and men will learn to what extent we take seriously the imposing words which we usually speak within the walls of the Church.

* * *

The reader has already understood why I am so happy with Dr.

Trimp's article. That is, not just with the way Dr. Trimp informs us but with the contents of this information.

In a very simple and clear way some fundamental principles of Evangelizing are laid bare in the above remarks.

One is that Foreign and Home Mission cannot be separated - anyway, should not be separated. During a local Mission meeting the remark was heard (in answer to the question how the home front can become more involved in Mission) that the best way is to become involved in Home Mission or Evangelism.

Another important principle is that in evangelizing, though they need the help and guidance, support and even supervision, of the office-bearers, Christians do not have to wait till they are "appointed" by the consistory; it is their direct, Christ-given, Christian mandate.

Further, in this work the younger and the older generation need each other. This is even more true for the Canadian Reformed Churches than it is for the brotherhood in the Netherlands.

Also, all our evangelizing activities must be truly Reformed; that is, not only fully biblical and in agreement with our Creeds, but also that it must work towards the preservation and increase of the true Church. The task is not finished when someone is brought to Christ. Christ wants that someone to be brought to his Church! In the past, because of lack of co-operation between all members, and because of a false dilemma, some workers in evangelism have lost their Reformed identity. That was not only their fault. Lack of interest on the part of the majority of the congregation, even on the part of the consistory, produced as a reaction that these workers lost some of their interest in the Church. This warning should be heeded by all.

With Dr. Trimp we believe that full-fledged activity in evangelizing has to become a permanent mark of the truly Reformed Church. It should not again be downgraded as a step-child. That's why we especially underline the need for a permanent organization of the work, for training courses and forming cadres of workers in Foreign as well as in Home Mission.

Finally, the present writer thought that the above remarks would serve as a reminder of his booklet, *GET OUT! A Guide for Reformed*

Congregational Evangelism, which is about to be published by PREMIER PRINTING. In this booklet the above-mentioned principles are discussed in greater detail.

Yet, only some first steps are taken. But it is a matter of conviction that becoming active in witnessing is - as much as the preservation of the truly Reformed Church - a matter of to be or not to be. Recently we have, with gratitude, seen the same development here in Canada. A number of young Christians want to do something for their Master. They are enthusiastic. They are also aware that they need help and guidance.

It would be wonderful if reformed witnesses of Jesus Christ on both sides of the Atlantic would join forces in finding the biblical path to a joyful and fruitful proclamation of the only Name, given under heaven, by which men can be saved.

G. VANDOOREN

Books

P. Lok, *Graf of Oven?* Groningen: Uitgeverij De Vuurbaak (n.d.) 61 pages, Fl. 3.75.

The question whether we shall bury our dead or have them cremated appears to get more and more attention in the Netherlands. From statistics which Rev. P. Lok mentions in his booklet it is shown that in 1950 cremations accounted for approximately 2.01% of total deaths, but that for 1972 it is estimated that about 20% of those who died have been cremated.

As long as cremation is not imposed by the government as the only lawful way of dealing with the dead, we do not expect to be faced with it here oftentimes. Yet it is good to take note of Rev. Lok's good treatment of the topic. It is evident that, even though the Lord may not have expressly forbidden cremation, yet it is in the line of the Holy Scriptures when we bury our dead.

Whether that implies what we read in point 14 of the "Conclusions" ("Attending a cremation ceremony . . . cannot be considered forbidden, but is to be put practically on a level with attending the funeral of an unbeliever") is a big question. Or rather: I don't believe it. It is, however, only one of the few points where we could not agree with the writer. vO

Church News

Accepted:

BROTHER J. VAN RIETSCHOTEN

of Fenwick, Ontario has accepted the call extended to him by the Church of Smithers, B.C.

* * *

Called:

REV. W. HUIZINGA

of the Church at London-Watford, by the Church at Toronto, as missionary for the work in Irian Jaya.

* * *

New address of the clerk at the Church of Ottawa:

B. DeHaas

39 Curtis Crescent

Ottawa, Ontario, K1V 7L9

and

New address of the clerk at the Canadian Reformed Church of Edmonton:

Mr. C. Bosch

10819 - 149 St.

Edmonton, Alberta, T5P 1M4

Press Release - Cont. from page 12.

Secundus: Rev. P. Kingma; Primi: Rev. H. Scholten, Rev. G. Van Rongen, Rev. M.C. Werkman; Elders: Primi: W.D. Meester, S. Van der Woude, G. Van Woudenberg, H.J. Wildeboer; Secundi: J. Vander Veen, G. Gritter, L. Haan, W. Wildeboer.

The next Classis will be held at London on December 12, 1973 the convening Church will be Smithville.

The officers for the next Classis will be: Chairman, Rev. G. Van Rongen; Clerk, Rev. P. Kingma; Assessor, Rev. M.C. Werkman.

The Question period ad art. 41 C.O. is held. One of the Churches asks advice on a certain matter, which is given.

Rev. A.H. Dekker is appointed as delegate of Classis to the ordination of Rev. G. Van Rongen on September 16, 1973.

The rest of the Acts are read and adopted.

The press release is read and approved.

Censure ad art. 43 C.O. is not necessary.

The assessor requests the delegates to sing Ps. 27:6, leads in prayer and the chairman closes the meeting at midnight.

A.H. Dekker, Assessor.

let's read

What's Wrong ?

EWOU D GOSKER

"Slam," said the door.
"Click," said the lock.
"Wow!" said the bird!
in the cuckoo clock,
"What's wrong?"

He popped outside,
the bright little toy;
he looked across the room
and saw the naughty boy:
Little John.

With a snivelling nose
and tears upon his cheeks,
with tight-fisted hands
and threatening shrieks:
"Let me go!"

But the door did not move.
In his golden frame
Old Grandfather sighed,
"It is always the same
with that boy!"

Little Johnny sniffed once
and kicked at the door,
he sniffed again
and struck once more,
with rage.

But that did not help,
so he fell on his bed;
it did not take long
when the little lad
fell asleep.

In his golden frame
Old Grandfather sighed.
In the dining room
John's mother eyed
John's dad.

She slipped from her chair
and listened at the door,
she whispered Johnny's name
and listened once more,
in vain.

She softly turned the latch
and gave a little prod,
but the door stayed shut
and she thought, "That's odd,
isn't it?"

John's Dad came along;
With all his force
he pushed against the door,
but the door of course
did not move!

They tried with a nail,
with a pin, with a match,
they spat on the lock
and hammered on the latch
with an axe.

The neighbour was fetched
and the neighbour's wife,
the opposite neighbour
with a threatening knife
in his hand.

They took along files
and hundreds of keys,
they drilled and screwed
as busy as bees
in a hive.

When all had been tried
from hairpin to spade,
the neighbours decided,
"The fire-brigade
should come!"

Policemen diverted
the traffic and such,
a ladder was set up
and so there was much
to be seen.

A fireman climbed
the rungs with pride,
he forced the window
and crept inside
the house.

He stole to the bed,
he looked at the door,
at once saw the key
and pushed once more,
just for fun.

And open flew the door,
people rushed to the bed.
Wearily said
the sleepy-head,
"What's wrong?"

get out!

A GUIDELINE FOR REFORMED
CONGREGATIONAL EVANGELISM

BY G. VANDOOREN TH.M.

PUBLISHED BY PREMIER PRINTING LTD.
1249 Plessis Road, Winnipeg, Canada, R2C 3L9

CONTENTS: After a Preface and short Introduction the booklet deals in the following chapter, with:

<i>Chapters</i>	<i>Pages</i>
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2. Objections	14 - 30
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104 Pages, only \$2.00

our little magazine

Hello Busy Beavers,

First of all the news you have been waiting for. Here are the names of the winners!

Quiz Contest:

Ages 8 and 9: Nellie Jane Knol

Congratulations, Nellie Jane, that's 2 years in a row you've won the prize!

10 and 11: Ena Beyes

12 and up: Jeannette Bouwman

Poetry Contest:

Ages 10 and 11: Monica DeVries and Jenny Bosscher (tied)

12 and up: Wilma Van Woudenberg, (Dunnville, Ont.)

Art Contest:

Ages 8 and 9: Billy Doekes

10 and 11: Eileen Bartels

12 and up: Mary VandeBurgt

(Honourable mention should go to Annette Hoeksema and Linda Kanis. They would have tied for first place if I hadn't received such a stunning entry from Mary!)

You have no idea how hard it was for me to decide on winners! You really did make it hard for me. Thank you, EVERYBODY who joined in. I'm sure you have enjoyed the Contest just as much as I have!

and science, and that is all. In Canada we have lots more subjects, don't we? That's why we have to study with Mom every day, and sometimes with Dad when he is not too busy. We have to wear a uniform that is a white blouse and a blue short pants with white socks and black shoes. But most of them they have only one set and very old. They go without socks and shoes. They are very poor, and many of them can't go to school or they can go when they are much older. In Grade one are children of 16 years and in my class some of them are even older. But on September 7 it is Independent Day. That is a big day here in Brazil. Then all the children of all the schools in São José have to march. We have been practising for 3 weeks already three times a week . . . Last week one boy was beating the drum so hard that it broke . . . At school we don't do any sport at all. The bigger boys play soccer but not at school. I sure have to catch up with this when our time is there that we can to with furlough. The boys and girls love to play with our toys. They never have seen those toys before. But lots of them make their own toys. We have tried this already too. To make a truck out of some wood and the front part of the truck has to be cut from a tin. We used Mom's scissors for that. Boy, did she ever like that. And many boys play with an empty can filled with sand and a string through it. And that can sure roll on the road too. We have our holidays from December till March. Then it is too hot to go to school. This letter is getting long. Maybe Aunt Betty has to use the scissors too. A big "Hello" to all the Busy Beavers and Aunt Betty.

Bye for now,
from a Busy Beaver in Brazil,
Ronaldo David Kuik.

P.S. Also a big "hello" to Grandpa, because he is a busy Beaver too.

Thanks a lot, Ronaldo, for your letter about your life in Brazil. I'm sure all the Busy Beavers are hoping you'll write us again sometime!

* * * * *

More from the mailbox next time, all right? Thanks for you letters, all who wrote. I will surely answer them next time.

* * * * *

Here are the answers to last time's Bible quiz. I think everybody must have had it right this time. Am I right?

1. Mary
2. Lazarus
3. Judas Iscariot
4. John the Baptist
5. 40 days and 40 nights

* * * * *

Before I say good-bye, Busy Beavers, one last thing. You know that on October 31 we remember Reformation Day.

Last year I wrote the story for this special day, but THIS year I think YOU could write why, after more than 400 years I still remember this important day.

You could start like this: We remember Reformation Day because . . .

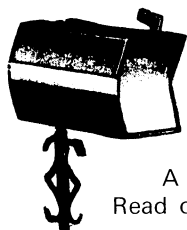
And then tell why in a sentence or two (or more if you like!)

Then we can print them all next time. And maybe one of our Busy Beaver artists could supply us with a picture of Luther at the chapel door, or some other suitable picture.

Send yours in right away!

Bye for now.

Your
Aunt Betty.



From The Mailbox

A letter for all of us, and from BRAZIL!
Read on!

Dear Aunt Betty and Busy Beavers,

. . . I am glad that I am also a Busy Beaver, but you know we live in that sunny Palm Tree country. This country is for sure hot, but while you have still summer, we have winter. But not a winter with snow. I would not mind to have a good snowball fight with some of you. The people here have never seen snow. The winter here is a little bit cooler with lots of rain. We have also lots of palm trees around us here in São José. Some of them are 60 or 70 feet high. That's what Dad told me. Do you like to climb in one of those tall ones? You should see how the men are doing this to get the coconuts. Even boys can do this . . . Lots of boys my age are carrying big cans of water on their heads to get some water for their mothers and often they have to walk a long way . . . Our school has not even a map of Brazil. We only have one reading book, and that is all. When we have arithmetic the teacher will write the sum on the blackboard and we have to copy it. But they learn here also the multiplication tables. We have also natural science

With thankfulness to the Lord who made everything well we announce the birth of our daughter and sister:

AUDREY IRENE

Bill and Hilly VanderSluis
*Gerald, Charly, Freddy,
Eddy and Dorothy.*

August 30, 1973.
Box 572, Carman, Manitoba.

With joy and gratitude to the Lord, we wish to announce the birth of our daughter:

BRENDA LEIGH

A sister for *Debbie Lynn.*
Ben and Rhea Hofsink

September 7, 1973.
14 Millburn Crescent
St. Albert, Alta., T8N 1X8

Thankful to the Lord, we announce the birth of our 6th child:

JASON TREVOR

Jake and Trudy Bouwman
4179 Upper Middle Rd.,
Burlington, Ont. L7R 3X5

It has pleased the Lord to take unto Himself, our friend and fellow member:

MELVIN SNIPPE

Ps. 103:17, 18
Boy's Club "Timothy"
Chatham, Ont.

OUR COVER

*Long Beach, Vancouver Island.
[British Columbia Government
photograph].*

*Include your family announcements in
Clarion. Most Canadian Reformed
families read it.*

Mr. Cornelis Groenendijk is pleased to announce the forthcoming marriage of his daughter:

JOHANNA

to

MR. JIM KOOLSBERGEN

D.V. Friday, October 5, 1973, 7:00 p.m., in the
Maranatha Canadian Reformed Church, in Fergus.

Rev. W.W.J. Van Oene officiating.

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